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FJB

Friday, January 27, 1967
16TH DAY OF
SHVAT 5727
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Toronto: 5:03
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Challenge To Montreal Jewry (Editorial, Page 4)

THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

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• LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA •

FRIDAY, JANUARY 27th, 1967.

JCNS Reporter In Germany

INTERVIEWS CHILDREN, TEACHERS ON NAZI GUILT VIS-A-VIS JEWS

by William Stern

Bonn (JCNS) - At the request of a German grammar school teacher, I met the sixth-formers of his school last summer and this for discussions and conversation in class. They were boys aged between 18 and 19 (all born therefore, after the end of the war). There is no Jewish community in the town in question, and all but one or two of the students had never met a Jew in the flesh. The master, who teaches history - especially modern history - had told me of his concern to present the Nazi era, with its profound implications for Germany, the world and the Jews, in an objective manner. In regard to matters Jewish, he asked for my assistance.

The students' attitude, generally, showed that they had good teachers. But they seemed still to echo, here and there, the old prejudices and resentments of the Hitler generation, i.e., their parents. It is a known fact - confirmed to me by this particular teacher - that the older Germans often do not wish to admit any responsibility for the events of the Nazi era; they either "did not know" or meet their children's relevant questions with a sullen silence. Occasionally, these parents will indeed, by way of apology or defence, put forward one or other of the usual baseless allegations about the Jews.

There was some evidence of this during my first meeting with 18 pupils in the summer of 1965. Questions were asked and statements made which appeared to echo the parents' prejudices.

Thus, one or two boys blandly stated that "most" Germans had not known about the persecution of the Jews and what went on in the concentration camps under Hitler. Another wished to put part of the blame on other countries, especially Great Britain, for having done too little to help the Jews or even having turned some refugees away.

The historical facts about the persecution and the terror were not in dispute; the teacher had seen to it that they had learnt their history. But some of the students - not all - were trying to look at those facts with a "slant" which they, obviously, had not thought up themselves.

This was even more in evidence when antisemitism generally through the ages was discussed. Again, the facts - the massacres, pogroms, professional restrictions, ghetto life etc - were not in dispute. But one student suggested that all this was "due" to "the usury" exacted by Jewish money-lenders. Another boy wanted me to admit that "high finance" was still to a great extent in Jewish hands to this day.

This summer, when I went back to the same grammar school, the situation was remarkably different, and I can only attribute the change to the teacher's work consequent upon last year's experience. The question of the Nazis' persecution of the Jews came up again, and before any other subject. (It seems to worry present-day German youth greatly, as if they were forever asking themselves: how could this have happened in Germany, how could our parents either have been involved or stood by?)

Nobody put forward the opinion, this time, that "most" Germans had not known about it. They simply asked me what I thought, quite objectively and with no preconceived notions.

On the subject of antisemitism through the ages the change of attitude was even more striking. The matter of "usury" or "high finance" was not mentioned at all. They all accepted the facts of the constant measures against the Jews, in many lands ever since the birth of Christianity. One or two of them put it down to the Christian dogma of "deicide", of which the Jews had been held responsible by the Church. One student thought that economic envy was at the root of it.

Another boy (he had a noticeably inquiring mind) said that these could only have been contributory factors, and perhaps there were others as well. But what was the real root-cause of it all?

A delicate situation arose when some students brought up the decision about "deicide" made by the Ecumenical Council in Rome last year. A few Roman Catholics among them said that the Council had not gone far enough, and that the dogma should have been completely abolished, without a trace, as it had done "enough harm to the Jews". This brought some Protestants to their feet, who spiritedly declared that their own Church had acted more thoroughly, and earlier, than the Catholics; they were referring to the resolutions adopted by the World Council of Churches in New Delhi a few years ago.

A second session this year brought me face to face with an entirely new form of boys, a year younger than the first batch. Here, the State of Israel formed a major part of the discussion. Several boys thought that the Federal German Republic was giving too much money to Israel. They were looking at the problem solely from the financial angle, and only when I brought in the moral issue did they agree that Germany had a moral responsibility. One student tried to compare the German payments to Israel with the money given to other developing countries by Germany in the form of development aid, suggesting that they were out of proportion.

Several students voiced the opinion that the kidnapping of Eichmann was wrong, and also that an international but not an Israeli court should have tried him.

Several students, during both sessions, contributed to a discussion on what they called the "astounding" fact of the Jews' survival as minorities in so many countries of the diaspora, despite all the suffering to which they had been exposed. Two of them were unhappy about the point that the Jews considered themselves the "chosen" people - meaning "the elite" - which they ascribed to what Moses had said in the Old Testament. (With this issue I felt obliged to deal at some length).

When he had finished and the classes dispersed, I was surrounded by some of the boys who wished to speak

Continued on Page 8

SENSATION IN ENGLAND – Cardinal Heenan, Roman Catholic Archbishop of Westminster, preached last Saturday at Manchester's "Reform" (Conservative) Synagogue. This is the first time in our era that a Catholic Archbishop appeared at a Synagogue pulpit. Archbishop Heenan is shown here with Rabbi Percy S. Goldberg, his host.

Mexico Affected

Nazis Terrorize Latins

Guatamala, Argentina Among Countries With Neo-Nazi Movements

(JCNS) - Jews can never hope to remain immune forever from troubles which plague their country of residence.

The three-quarters of a million Jews in Latin America (of whom about two-thirds live in Argentina) are bound to be affected by the instability and the strong passions which sweep across the turbulent continent, with its twenty-one republics of different political complexions.

The 1,500 Jews of Guatemala are clearly in a precarious position. Guatemala is one of what have come to be known as the "banana republics", living under the shadow of American intervention. The fierce destructive warfare between extreme Right and extreme Left all too easily encourages manifestations of pathological antisemitism.

The Vice-President of Guatemala is typical of a breed of Latin American politicians who picked up fascist ideas from Europe with a time lag.

It is up to world public opinion, first and foremost the United States, which is largely responsible for the present regime to make it plain that such attitudes will not be tolerated in the 1960s.

In Mexico, the problem is different. Deep-seated political antisemitism does not exist.

Occasional outbreaks of Catholic antisemitism, vandalism and short-lived extremist violence have been known to occur, but there is every reason to hope that the strongly based forward-looking Mexican Government will deal firmly with the situation without any need for outside prompting.

United Nations, N. Y. (JCNS) - Propaganda inciting hatred against the Jews is being spread by the new vice-president of Guatemala and is assuming a "menacing character", the Co-ordinating Board of Jewish Organisations has informed the Human Rights Commission.

Dr. William Korey, director of the B'nai B'rith's United Nations Bureau and spokesman for the Co-ordinating Board, made the charge

Anne Frank's Father Faces Killer At Trial

Amsterdam (JCNS) - Otto Frank, the father of Anne Frank, is appearing as co-plaintiff in the trial which opened in Munich on Monday, of Dr. Wilheim Harster and two of his chief subordinates.

Harster, who was head of the German security police in occupied Holland between July 1940, to the end of 1943, Wilheim Zoepf and Gertrud Slottke are charged with complicity in the deportation and murder of more than 100,000 Dutch Jews.

Anne Frank was deported to Bergen-Belsen concentration camp in Germany in 1944 after hiding from the Nazis in an Amsterdam attic, - where she wrote her diary, for two years. She died in the camp, aged 15.

Mr. Frank will be represented at the trial by Dr. Robert W. Kempner, an American-German lawyer, who will also appear for the relatives of Edith Stein, a deported Roman Catholic nun of German-Jewish origin, and relatives of the deported Loeb Roman Catholic family, also of German-Jewish origin.

Dr. B.A. Sijes, the assistant director of the Netherlands State Institute for War Documentation, who will attend the trial as an official observer, said on television that he was concerned that the cases of Anne Frank and Edith Stein should not distract attention from the essentials of the trial.

Dr. Kempner told the West German correspondent of "Het Vrije Volk", the Dutch Labour daily, that concentration on the fate of two famous Jewish women might help to dramatise the trial and appeal to the imagination of millions of Germans who could not be moved by the fate of 100,000 nameless Jews from Holland.

Harster was freed by Holland in 1955 after serving two-thirds of a sentence of twelve years' imprisonment on other charges.

SUPER-SOL CONSOLIDATED

Reports coming this week from Jerusalem indicate that Super - Sol, the Canadian Limited Company operating Israel's supermarket chain, again is doing well. Not only has Super - Sol conquered the financial problems it had a few years ago but it also is making money now, according to its general manager, Jack Brin.

TORONTO RALLY AGAINST THE NEO-NAZIS

A mammoth manifestation to protest the upsurge of Neo-Nazism in Germany will take place this coming Sunday, January 29th, 2:00 p.m., at the Coliseum, C.N.E. This demonstration, sponsored by the Canadian Jewish Congress and a non-sectarian citizens committee will conclude with a march. The N-3 has called its members to join this community protest.

• *Commentary* •

By M.J. Nurenberger

SUDETEN ONLY

Now that the show is over, the obvious happened: CBC "succeeded" beyond any prediction. Even a eminent rabbi was there to express the opinion of the Jews who were opposed to von Thadden's appearance — and why. Furthermore, CBC directors made sure that this rabbi would be answered immediately by a professional Civil Rights Organization executive. Thus many are wondering why a leading Jew who believes that von Thadden is not a Jewish issue agreed to be the only opponent of CBC and von Thadden on screen.

* * * * *

CBC not only has proven its contempt for Parliamentary leaders, for high government officials, but, worst of all, it has demonstrated its ineptitude to handle national issues. The reporters, who were absolutely unprepared and did not know how to interview von Thadden, presented a complete picture of a goodnatured North American politician, including his babes.

Von Thadden ought to receive a prize for staging the show. After this interview, should he run tomorrow against Judy LaMarsh, he may capture the seat.

* * * * *

In essence, where did these interviewers miss the point? I believe it was when von Thadden stated innocently and en passant that "all" he craves for Germany are the 1937 borders "plus the Sudetenland."

The reporters sent by CBC probably never heard of the Munich Agreement and do not know that, for a German politician, to demand the Sudetenland is equal to declaring that the Munich Chamberlain-Hitler deal still is in effect.

Von Thadden is really very modest. All he wants, I repeat, is the Sudetenland — which means the breaking up of Czechoslovakia.

Concerning the other borders of 1937, he did not elucidate that a return to these frontiers would mean the recapture of Koenigsberg and all of East Prussia, now a part of the USSR.

The other revision of the frontiers to accommodate von Thadden would be to take from Poland territory where there no longer are any Germans.

This, of course, also is true for the Sudetenland. For the majority of these Germans are resettled in West Germany.

Von Thadden appeals emotionally to these same Germans when he feeds their longing and hope for return.

* * * * *

There CBC and its staff failed completely.

Von Thadden understood that he was interviewed by two non-professionals still wet behind the ears.

For example, the CBC reporters had no dossier with quotes from German statesmen and respective newspapers — not even from von Thadden's own paper — in order to contradict his declarations. Von Thadden was specific; the CBC reporters generalized.

Thus the new image of von Thadden has been overlooked by CBC, a picture of a man who merely wants the breakup of Czechoslovakia and the return of the Sudetenland, except for some territory from Russia.

* * * * *

In my opinion, the most dignified attitude in this whole CBC episode was demonstrated by the stoney silence of the approximately three thousand outside the CBC building. They knew there was no point in discussing the show with CBC post factum nor were they interested in completing this spectacle for the benefit of the producers.

Their silence was the most eloquent response to the provocation of this monster, the CBC, created from the taxpayers' money and wholly insensitive both to historic truth and to the sentiments of millions of people.

Official Report From Soviet Lithuania

VILNA YIDDISH ARTISTS' FESTIVAL

by S. Rabinovich

Novosti Correspondent

Vilna (Novosti Press Agency) - Bright, colorful posters in Jewish, Lithuanian and Russian, pasted up in the streets of Vilna, invited the townspeople to the Trade Union Palace of Culture to celebrate the tenth anniversary of Jewish amateur art: a people's theater, chorus, dance company and orchestra of folk instruments.

I arrived an hour before the curtain rose. The 1,200 seat hall was filled to capacity. Many members of Jewish amateur art companies came from Kaunas, Tallinn, Kishinev, Riga, Daugavpils, Kiev and Grodno. Near me sat the English Singer, Martin Lawrence, who had come especially from Moscow. Others from that city who attended were Aron Vergelis, editor-in-chief of Sovietish Heimland, and journalist Moisei Shulman. Also present was Col. Wolf Vilensky, hero of the Soviet Union, the famous Jewish singer Nehami Lifschits, local Jewish writers Hirsch Osherovich and Meyer Yelin.

Zinovii Kompaneyets, composer of many Jewish songs, had arrived some time earlier to help with rehearsals.

More than one-hundred-fifty actors, most of them quite young, were on stage. There was Leonid Lurye, Merited Art Worker, manager of the troupe of the Jewish people's theater. He was a pupil and comrade of Solomon Mikhoels.

Most of these actors are workers, engineers, office employees, secondary school pupils and students of different colleges. Majority are between sixteen and twenty-five. Married couples are represented also.

The company already has given about two hundred performances to audiences totaling more than 200,000 people.

Besides various concert programs, plays have been staged: "200,000" by Sholem Aleichem; Green Fields by P.G. Fishbein; Freilekhs by Z. Shneer; Tevya, the Milkman, by Sholem Aleichem; Boitre by M. Kulbak; There Lives a Woman on Earth by Z. Agranenko; Gershele Ostropoler by M. Gershenson; The Kreutzer Sonata by I. Gordin; Who is to Blame? by M. Gershenson. Most of these plays were staged and directed by Leonid Lurye.

Extremely interesting were the concert programs dedicated to the twentieth anniversary of the uprising in the Warsaw ghetto, the centenary of the birth of Sholem Aleichem and the fiftieth anniversary of the death of the writer I.L. Peretz.

Chorus was led by Alica Blekherovich, a graduate of the Conservatoire of the Lithuanian SSR. Leader of the dance company was People's Artist of the Lithuanian SSR Bronjus Kelbauskas. The conductor of the orchestra was composer Solomon Meyerovich.

During the second part, the chorus rendered two spirited songs: We've Married Off the Youngest, words and music by M. Varshavsky; Play Something Lively, lyrics by I. Fefer, music by C. Polonsky. Mordecai Gebirtik's famous song, The Fire, sounded like a battle cry.

Solos were rendered, again followed by chorus then dancers. Especially exciting was the song and dance, Reyuye Elimeilakh, from Z. Shneyer's wedding carnival, splendidly performed by Yudel Katz and Gregory Sharfstein, accompanied by a group of young dancers.

People were loathe to leave after the concert. The performers were congratulated by representatives of the Ministry of Culture of the Lithuanian Republic, the Vilna City Soviet, the House of People's Art, theatrical and concert companies. Many members of the amateur company received certificates of merit.

The following guests also extended congratulations: Ruvim Levin of Kishinev; Peisakh Segal of Daugavpils; Moisei Sher of Tallinn; Haim Suraskin of Kaunas.

The festival lasted till dawn.

On the following day, the program was repeated in the Palace of Culture.

OBSERVE TENTH ANNIVERSARY.–The Yiddish Theatrical Amateur groups, such as the one above, observed last week their Tenth Anniversary in Vilna, Soviet Lithuania. On this official Soviet photo are shown, from left to right, the soloists Sarah Strimling and Aliza Blechorovitch. Conductor: Shlomo Meierovitch (Novosti).

The Novosti Press Agency is an official outlet of the USSR Government.

REAL ESTATE AND JEWISH LAW

by Aaron Owen

Some wit once remarked that the first business transaction recorded in the Bible was when the Egyptians received a check on the bank of the Red Sea which Moses crossed!

While it cannot be said that the sophisticated laws and legal procedures previENT INhe second half

While it cannot be said that the sophisticated laws and legal procedures prevalent in the second half of the twentieth century were known, or even dreamt of, in ancient times, there is a remarkable corpus of sound legal concepts and practice to be derived from biblical and rabbinic sources.

Take, for example, real property and laws relating to land. English law has nothing to boast of in this connection. Its origins going back to the feudal system - when nationally all land belonged to the king and was successively farmed out, so that every land-holder was the vassal of a superior - led to one of the most complicated labyrinth of laws ever known.

Moreover, although the 1925 legislation - the Law of Property Act, the Trustee Act, the Settled Land Act and others - made sweeping amendments amounting to a conveyancing revolution, it cannot be said, even today, that the English law of real property and conveyancing is an ideal system.

Nor is the Ottoman law of the "Mejelle", with its obscurities and ambiguities, or the Code Napoleon any better in this respect.

I have often wondered, therefore, why the Israelis, after 1948, bothered to carry over into the new State land legislation which has nothing more than a hotchpotch of Mandatory (i.e. English) law super-imposed on the Ottoman Land Code and other Turkish laws, with a smattering of French principles. Why did the legislature not turn to rabbinic land law and use that system, which is derived from the earliest traditions in the land of Israel?

Naturally, the land law of biblical and rabbinic times needs tremendous modification and modernisation to fit in with today's needs. Since, however, that would be a requirement applying equally to all ancient legal systems, we might as well choose as a basis that which is Jewish and indigenous and did, in fact, operate successfully in its homeland before the Arabs, the Turks and the Mandate took over.

The basic principles are quite simple. Property in Jewish law is divided into movable and immovable categories, the technical term for the latter being Karka, land.

"Karka" is classified, according to quality, into Idit, choice land of the best quality; Benonit, medium quality, a field of average fertility; and Zibburit, the worst, land of the poorest quality. This classification is, of course, agricultural, but one could easily apply the terms to today's classifications of central area land, land ripe for development, land with permited users, blighted lands, etc.

In Jewish law there was quite a variety of modes of legal transfer of Karka, that is, the conveyance of land. They include the following:

1. "Symbolic Transfer" in a formal and ceremonial manner before witnesses. An example of this method is to be found in the Book of Ruth, when the kinsman assigned to Boaz the right to redeem the fields belonging to Elimelech. "Now this was the custom in former time in Israel concerning redeeming and concerning exchanging, to confirm all things: a man drew off his shoe, and gave it to his neighbour; and this was the attestation in Israel" (4,7).

2. "Keseph" (money). It is clear from the narrative in Genesis 23 - the account of Abraham's purchase of the field and cave from the sons of Heth - that the payment of the purchase price effected the transfer of the property in the land. Abraham also weighed out the money in scales, a ceremony similar to the per aes et librum, the early law.

3. "Shetar" (deed). The only biblical text which mentions a document in connection with the sale of land is to be found in Jeremiah 32, 9-14. This is a detailed account of an actual sale and purchase. Jeremiah relates how he handed over the deeds "of the purchase, both that which is sealed and this deed which is open," to Baruch, the son of Neriah, to "put them in an earthen vessel that they may continue many days." How close this is to modern practice would be evident if we translated these verses freely as: "Mr. Jeremiah kept the deeds of his property in the safe of his solicitors, Messrs. Baruch, Neriah & Company."

4. "Hazakah." The physical acquisition of property, whether by express permission of the grantor or by adverse possession. When possession was not taken in the grantor's presence, prior permission had to be obtained by such words as "Go, take possession and acquire" (Baba Batra 42a, 52b).

The Mishna gives as examples of Hazakah, closing a fence or making a gap in it or locking up a house. A right of way over a footpath could be acquired in this way by walking over it.

Since real property "was always in the possession of the owner" (Baba Kama 95a), mere occupancy was insufficient to establish or create title. The possession of the owner was presumed to continue until there was some formal proof that he had sold the land or given it away.

The presumption could, however, be rebutted in this way: It was accepted that people preserved documentary evidence up to a period of three years, so that undisturbed occupancy of lands for three consecutive years was sufficient to establish a claim to title. This seems a very short time compared with the twelve years in English law to establish a squatters title, and the much longer periods to establish certain rights as enacted in the Prescription Act of 1832.

It was only in Israel, however, that the three-year period applied ; elsewhere the requirements of "the law of the land" had to be followed.

There were other modes of conveyancing, namely, Halifin (barter), Kinyan-Sirdar (literally, acquisition by

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ADDRESSED PUBLIC MEETING – Dr. Shlomo Avineri of Hebrew University, one of Israel's leading political scientists who currently is visiting lecturer at Yale University, was guest speaker at Beth Tzedec Synagogue on Monday evening, January 23rd. Topic: Israeli Democracy – Success or Failure?

The meeting was sponsored by the Toronto Chapter, Canadian Friends of the Hebrew University. Dr. Ralph Halbert is Chapter president; Mrs. Frank A. Silverman, program chairman.

Latin American Jewry — *by a special JCNS writer*

PROBLEMS FACING COMMUNITIES

Political instability, by an iron rule of history, always and everywhere means uncertainty for Jews. Latin America, whose regimes are synonymous with instability, is no exception.

Thus, the Argentine Jewish community - third largest in the Western hemisphere, after the United States and France - has known, in turn, complete security, exposure to terrorist attacks, and uneasy toleration - all within the space of less than 20 years.

Today, the extremist, antisemitic, terrorist Tacuara organisation casts a small but dark shadow across its path. Though outlawed, it is tacitly and sometimes, openly supported by prominent members of the church, armed forces and politicians. Yet the Jews of Argentina, who account for about five per cent of the country's population, are self-confident in their established citizenship, and Jews are to be found in the Chamber of Deputies.

The Argentine President last year addressed a warmly worded New Year message to the community's representative body, Daia, in which he acknowledged that "there are innumerable Jews, both local-born and foreign, who have contributed to the greatness of our country and have been loyally at its service".

Brazil, which has the second largest Jewish community in the area, prides itself on its tradition of racial harmony. Yet even here legislation has become necessary to ban racial discrimination.

Fluctuating fortunes are the lot of the other Jewish communities in the sub-continent. These have not prevented its three-quarter million Jews from prospering individually and flourishing communally.

The oldest Jewish inhabitants of the area were the Sephardim, mostly Marranos, who came in the wake of the Conquistadores in the fifteenth and sixteenth centuries. With isolated exceptions, they were submerged by the Inquisition and eroded by assimilation.

The communities revived at about the turn of the nineteenth century, through immigration from Eastern Europe, and expanded to their present size with the influx of refugees from Nazism and its aftermath. They contain three distinct elements: Sephardi, Central European and Eastern European. These lead largely separate existences and are merging very slowly. Meanwhile, the East European element is dominant both in point of numbers and in communal leadership, and Yiddish is still in widespread use.

Amia, the Ashkenazi kehilla of Buenos Aires, with its 50,000 members, is the largest synagogal organisation in the world. The 122 Jewish elementary schools in Argentina are attended by 13,000 pupils. Most of their 900 teachers are trained in the community's own teachers' training colleges. In Mexico, as many as 80 per cent of all Jewish children attend one or other of its school "systems", where they become bilingual in either Spanish and Hebrew or Spanish and Yiddish.

The major communities have a lively diverse Jewish press, impossibly large by the standards of other regions. Argentina boasts two Yiddish dailies, apart from numerous periodicals.

Upwards of 200,000 books are sold at the annual Buenos Aires Jewish book fair alone, and Argentina supports a flourishing Yiddish theatre.

Uruguay, with one-tenth the potential readership, maintains three Yiddish daily papers, and enjoys seven-and-half hours of Jewish radio programmes each day.

The pulse of Jewish cultural life, however, is weakening as the old-time generation of leaders gradually vanishes from the scene. There is a widening gulf everywhere in Latin America between the old generation and the new, and between the main centres of Jewish life and the up-country communities. The latter, largely bereft of spiritual leadership, are prone to intermarriage (put at one-third in the Argentine "provinces").

A recent report on the area found "widespread alienation from Jewish life and institutions among the younger generation, particularly university students". A notable exception to the general trend is Mexico, where there is hardly any intermarriage.

The most hopeful influence is the firm hold of Zionism on the communities. It provides the driving force of communal life, and financial and moral support for Israel is universal. But of the 18,000 Argentinians who emigrated to Israel after 1948, 10,000 have returned home.

The Zionist organisations are now focusing their attention in the area on education in Judaism. Whether they will be able to channel Zionist sentiment into religious and cultural fields is questionable. Local patriotism is the heady variety in Latin America, and lives uneasily with traditions that stem from elsewhere.

However, the stick of antisemitism may achieve what the carrot of Zionism fails to do.

LATIN AMERICA: JEWISH POPULATION

Argentina	474,000
Bolivia	4,000
Brazil	140,000
Chile	35,000
Colombia	10,000
Cuba	2,400
Dominican Rep.	120
Ecuador	2.000
Guatemala	1,200
Mexico	30,000
Panama	2,000
Paraguay	1,200
Peru	4,000
Uruguay	48,000
Venezuela	9,000

HUMAN RELATIONS

Supporting a Parent

DR. ROSE N. FRANZBLAU

Question: I have three sisters. For the last 10 years, three of us have carried the entire load of supporting our aging father, while the fourth one, who has considerably less than we do, has been excused from contributing. She is the youngest and works to help support her family. Now this one is planning a vacation trip, and my oldest sister says that the noncontributing one must contribute from now on, or else she herself will stop.

This argument threatens to break up our family. My other sister and I are willing to go on as before, but my oldest sister is adamant in the stand she has taken.

Answer: A great religious sage has said, "To give in health is gold; to give in sickness is silver; to give in death is clay." Healthy giving benefits the giver even more than the receiver.

Too many people wait for a crisis or a great need before they give. Others use giving as a means to control and dominate, or to show how good they are. In the long run, those who give for the wrong reasons do wrong to the receiver as well as to themselves. When giving is used as a weapon which belittles or hurts others, nobody benefits from the gift.

The sudden threat of reversal of the pattern which your sisters have followed for 10 years is not as precipitous as it appears. The rivalry between the oldest and youngest sister started long ago when the older one probably felt that the baby got too many undeserved gifts of attention and love.

All these years this impulse was held in abeyance because she was so much better off financially. She, the one who has been given so much less, ended up by having so much more. It gave her a feeling of superiority to be the lady bountiful to the sister who had been the pampered one, and took the edge off the antagonism which probably arose periodically.

Under these circumstances, the older one was willing to let the younger one keep what little she had. But the moment the younger one began to spread her wings a bit, and contemplated giving herself anything above the bare necessities, the old, long-hidden jealousies flared up again.

The obvious strategy is for the two sisters who give not to be intimidated by the threat of the older one. She should be told that the financial as well as the psychological support of your father must not be endangered by internecine conflict. Too, the younger sister might be willing at this point to contribute something toward the support of her father. It is important that this be suggested to her in a way which does not humiliate her or make her feel that she has failed in her responsibility.

When the younger sister gives to her father along with the others, whatever the sum may be, she will have a higher opinion of herself. Whatever she gives to herself, be it vacations or anything else, there will be less guilt associated with it. But if the older sister bludgeons her into giving and uses it as a reason for giving less herself, the gift and the giving will become adulterated by hostility and rivalry.

Nothing should be done that would hurt your father or to give him the feeling that the family is being divided or is falling apart because of him.

Mr. Eli Rotenberg

1 Overbrook Place Downsview, Ontario

Representative

Addison's on Bay, Limited

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AT THE

COLISEUM, C.N.E.

PROMINENT SPEAKERS

Sponsored by The Metropolitan Toronto Citizens' Committee of Concern With Neo– Nazism in Germany.

Co–Chairmen: Louis Herman, Q.C., Eamon Park

•• DO YOU KNOW THEM? ••

From time to time JIAS will submit for publication lists of "Relatives Sought" and this is another of such lists appearing below. If you know the whereabouts of the persons listed, please contact immediately the Jewish Immigrant Aid Services of Canada (JIAS), 152 Beverley Street, Toronto, EMpire 3-7190.

RELATIVES SOUGHT SEPTEMBER 1966

2. NEINEMANN, Heinz and Paula, wife's maiden name Silberstein, born in Berlin, 56, daughter of Heinrich and Helena, nee Schufftan, arrived in Canada from Shanghai, have a daughter Hannelore, came to Canada March, 1953, sought by Hanna Brauer.

5. TAUBE, Oscar and Bernard and sister Bessie Huberman, nee Taube, in Canada since 1912, sought by sister Klara Goldenberg of Kishiniov, Bessarabia, Russia.

6. HACKMEYER, Martin, born in Lemberg, Poland, 47, pianist, son of Michel, brother, Heinrich, presumably arrived in Canada from Israel, sought by niece, Schelly Herzog, of Sydney, Australia.

7. RZESNICKA, Chana-Pesel, married name unknown, daughter of Shmiel and Frima, 51, born in Kielce, Poland, sought by nephew, Leibke Rosenberg, son of Mendel and Iachet, Brooklyn, N.Y.

9. BALZAM, M., born in Poland, about 55, sought by friend, Michael Sherman, 47, born in Riga, Latvia, son of Wolf and Rosa, nee Lubovici, now in the States.

RELATIVES SOUGHT OCTOBER 1966

1. STEIFF, Moni, watchmaker, son of Lipa, 34, born in Constantza, Roumania, sought by school friend, Freddy Haimovicz, presently in Israel.

3. APELMAN, Sarah, born in Beltz, Bessarabia, Roumania, 59, daughter of Pesach and Tzirl, in Canada since 1925, sought by brother, Tovia Apelman, 56, now in Israel.

6. POLSON, Lional, and sons Joshua-Henry, Moss and daughter, Fanny-Rachel, late wife's name Milcah, came from Scotland to Canada in 1918, most urgent they be located.

10. KUPERBERG, Moshe, son of Ariej, 55, born in Brzest-Litovsk, Poland, sought by brother, Nathan Kuperberg, now in Israel.

11. CLIFFORD, Charles Isaac, sought by daughter J. Daly, Sussex, England.

RELATIVES SOUGHT NOVEMBER 1966

5. MILRAD, Zanek, married, plastics manufacturer, 53, born in Poland, last known address 26 Carluke Cres., Willowdale, sought by friend Yoel Auerbach, son of Herman and Amalia, born in Kopyczynce, Poland, 53, now in Toronto.

10. CHARNESS, Monty, last known address 130 Combe Ave., Downsview, salesman, son of Harry and Emma, born in Montreal, 25, should contact Jias immediately.

8. GARBER, Leib, Abram and Rachel, from Mogilliov-Podolsk, Russia, sought by niece, Pesia Beker, daughter of Aron Garber, now in Israel. Persons sought left Mogilliov after First World War and may be in Canada or the United States.

RELATIVES SOUGHT DECEMBER 1966

1. COHEN, Ramzi, last address 1821 Davenport Rd., sought by friend, David Sehayek.

2. BOKSER or SPEMPLER, Simeon, born in Drohobycz, Poland, 61, taxi driver, wife Maria, left Poland for Denmark in 1945 then for Canada, sought by cousin Tadeusz Sowinski, now in Krakow, Poland.

3. GLUCKSTAHL, Istvan and wife, Helen nee Friedman, and daughter Margaren, left Paris for Canada in 1950. Mr. Gluckstahl was a druggist and later became a tailor, sought by cousin, Eva Makler, now in Israel.

4. KATZ, Menachem, - somewhere in Canada, presumably Winnipeg, came from Tel-Aviv in 1950, born in Polyian, Czechoslovakia, 41, sought by friend, Nachman Falakovic, Toronto.

6. KIRSCHENBAUM, Leon married, born in Husi, Roumania, 68, son of Hascal and Bety, sought by cousin, Michel Mihalovici, son of Lebel and Etla, nee Weinstein, now in Roumania.

9. YARHI, Cesar, wife Mary and son, Daniel, from Egypt in Canada since 1956, worked for the Manufacturer's Life Insurance Company of Canada, sought by sister, Vicki Hazan, Rio de Janeiro, Brazil.

10. CEYTLIN, Anna, nee Folsztein, born in Warsaw, 62, wife of Dr. Benedykt Ceytlin, son of Herman, laryngologist in London, England, sought by cousin, Halina Sobiesiak, now in Wroclaw, in Canada since 1946.

ISRAELI RELIEF

Tel Aviv (JCNS) - Monthly subsidies to unemployed people will be paid from April 1, a special committee appointed recently by the Israeli Government decided. The money will be paid until a national unemployment insurance is introduced.

No details were given of the new subsidy, but the JCNS correspondent learned from reliable sources, that some 150 pounds ($30) a month would be paid to eligible persons regularly registered at unemployment exchanges who had not been offered work.

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DEMONSTRATE AGAINST
NEO-NAZISM IN GERMANY

A PUBLIC MARCH AND DEMONSTRATION WILL TAKE PLACE THIS SUNDAY, JANUARY 29 AT THE C.N.E.

Sponsored by

COMMUNITY ANTI–NAZI COMMITTEE OF THE CANADIAN JEWISH CONGRESS

The marchers will assemble outside the Coliseum following the public meeting there, and then march to the International Peace Monument where a brief silent ceremony of protest against Neo–Nazism will take place at approximately 4 p.m.

JOIN THE MARCH AND DEMONSTRATE THIS SUNDAY AFTERNOON AT THE C.N.E.

Aid For Victims

Thanks to the initiative of Abraham M. Goldwasser, a chemical engineer and Governor of District 199 Israel, who resides in Savyon, a residential area close to Tel Aviv, one-hundred-eleven children and six teachers from the disaster areas of Venice and Florence (caused by the recent floods) were able to enjoy their Christmas-New Year vacation in Israel.

At Lydda Airport, the children were met by a delegation of Israeli counterparts bearing banners welcoming them. Off they went to youth villages and agricultural schools in Kfar Silver, Hadassim, Pardess Hanna, Shefaya, and one kibbutz, Neot Mordechai.

CONVENTION STEERING COMMITTEE – The above comprise the convention steering committee of the newly formed Federated Zionist Organization of Canada at the first meeting of the committee held recently in the home of Mr. and Mrs. Eric Exton. Seated (l. to r.) are: Howard Himel; Eric Exton; Charles Kent. Standing (l. to r.): Manny Rotman; Kurt Rothschild; Joi Noy; Nachman Sokol; Lewis J.E. Moses; Max Goody; Morris Epstein; Alex Ogden; Morray Nixon; Maurice Berg; Dr. George Liban; Dr. Mark Zimmerman; Sam Shainhouse (above); Saul Sigler. The founding national convention will take place in Toronto's Royal York Hotel from March 31st through April 4th.

ZIONISTS PREPAIRING FOR CONVENTION

The founding national convention of the newly formed Federated Zionist Organization of Canada will take place in Toronto's Royal York Hotel from March 31st through April 4th, as was announced by Eric Exton, general convention chairman.

Among the guest speakers will be: Arieh L. Pincus of Jerusalem, chairman, Jewish Agency, and chairman of the World Zionist Organization; Jon Kimche of London, England, founder and editor of The Jewish Observer and Middle-East Review; Dr. Judah Shapiro of New York City, executive director of the Jewish Culture Organization.

Delegates from across Canada representing the Zionist Organization of Canada, Labor Zionist Organization, Zionist Revisionist Organization, Mizrachi-Hapoel Hamizrachi Organization, Ahdut Avoda Poale-Zion, and Friends of Pioneering Israel will attend the convention at which plans for future activities of the united Zionist family in Canada will be formulated.

Members of the steering committee serving under the chairmanship of Eric Exton are: Charles Kent, chairman of delegates' promotion and preregistration; Maurice Berg, publicity and public relations chairman; Howard Himel, chairman of technical arrangements (Saul Goldstein, vice chairman); Harry Steiner, program committee chairman (Alfred Green, vice chairman); Lewis J.E. Moses, convention treasurer; Mesdames Bernard Mayer, Morris Kaufman, Percy Dolgoff, co-chairmen of hospitality; Morris Epstein, representing Ahdut Avoda Poale-Zion; Alex Ogden, representing Friends of Pioneering Israel; Kalmen Berger and Shammai Ogden, representing Labor Zionist Organization; Kurt Rothschild and Nachman Sokol, representing Mizrachi-Hapoel Hamizrachi.

In addition to Messrs. Kent, Himel, Berg and Mrs. Mayer, the Zionist Organization of Canada, Central Division, and Hadassah will be represented by Max Goody, Samuel Kelner, Morley Pape and Dr. Mark Zimmerman. Dr. George Liban is convention coordinator.

Ex-officio representatives from Montreal include: Sol D. Granek, executive vice president, ZOC; Alan Rose, general secretary.

Montreal in brief

* The Concert Society of the Jewish People's Schools will have a recital on Saturday evening, April 22nd, at the Place des Arts. Dr. Wilfrid Pelletier will conduct the Montreal Symphony Orchestra; guest artist will be the famous pianist, Eugene Istomin.

Mrs. Leon Teitelbaum is chairman of this festive centennial concert.

* Last Wednesday afternoon Temple Emanu-El Sisterhood held a luncheon meeting in the Temple Community Hall. Guests were treated to a review of, The Lord of the Rings, a trilogy of J.R.R. Tolkien, sponsored by the Book Lovers' Forum. Douglass Burns Clark, vice principal of Sir George Williams University, was speaker.

Co-conveners of the affair were Mrs. Henry Benjamin and Mrs. Irving Solowey. Mrs. Paul Levee, president, presided.

* Dr. Alif Gebara, Lebanese Ambassador to Canada, this week stepped out of diplomatic line when he spoke of the illegal establishment of the State of Israel. Dr. Gebara addressed a meeting of Montreal's Lebanese Syrian community.

It is accepted protocol that diplomats never attack in public a nation with which the country accredited to maintains good relations.

In Montreal many hope that the Department of External Affairs will call this incident to the attention of the Lebanese government.

* Montreal-born Ruth Rubin, a folksinger, lecturer, author and researcher living in New York thirty years, says she became tired of singing someone else's songs. Since she devotes her time particularly to Yiddish folksongs, she has found it exciting to delve into the song origins of her own folk. Having found this so "interesting, so fascinating", she now resorts to folksongs of other languages purely for comparative purposes.

The National Museum in Ottawa lent her tapes and equipment. At the moment, her 300-song Canadian collection, bought by the Haifa Museum and Library in Israel recently, is being prepared for transmission.

Last week Mrs. Rubin was in Montreal as guest of the Jewish Public Library and Jewish Peretz Schools.

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Aliyah Department, 1247 Guy Street, Montreal 25, Que. Tel. 931-1804

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Presents
REFLECTIONS ON A VISIT TO RUSSIA & ISRAEL
A Lecture In Hebrew BY DAVID TAUBE
Principal, Talmud Torah Associated Hebrew Schools
ON SUNDAY, JANUARY 29th. 1967 AT 8:30 p.m.
At The Zionist Centre, 188 Marlee Ave.

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MISS ADELE WISEMAN
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"אתנו כבוד לתורה"
"...and you shall honour the Torah"
The Rabbinical Staff, Board of Directors and Student Body of the NER ISRAEL YESHIVA COLLEGE OF TORONTO will participate in an evening honouring the world renowned scholar, author and spiritual leader of Toronto's Shomrai Shabbos Congregation.
Harav Gedalia Felder Shlita
on the publication of his seventh sefer of Halacha Yesoday Yeshurun, Volume V.
HARAV FELDER will deliver a Guest Lecture at the Yeshiva on the "IMPORTANCE OF HALACHA IN JEWISH LIFE".
THIS IMPORTANT EVENT WILL TAKE PLACE ON
Sunday Evening, March 5th, at 8:30p.m.
IN THE DINING HALL OF THE MEYER AND MINNIE LEBOVIC BUILDING
625 Finch Avenue West — Willowdale, Ontario
The Public is Cordially Invited to Attend

Reason for November Raid

Ottawa (CJN) – "In October we went to the Security Council of the United Nations with complaints about the raiding from Syria, but even a watered-down version of a resolution condemning the Arabs was vetoed," said the Israeli ambassador, Mr. Gershon Avner. He was speaking to a capacity audience at the Community Center, here explaining the reasons behind Israel's recent retaliatory action.

The Ambassador pointed out that raids had increased sharply after the veto – the Arabs, he said, follow the news from the U.N. as closely as anyone does – and Israel felt that only army retaliation would demonstrate the country's determination to protect her property and people.

There was heart searching and hesitation before the decision was taken but the concensus, based on unhappy experience, was that this is Israel's only method which teaches her neighbors that it is worth their while to keep the peace. Israel regrets such action, Mr. Avner said, but at the moment it seems to be the only way that succeeds in persuading some of the signatory countries to honor, at least for a while, their individual 1949 armistice agreements with her.

The United Nations made no reference to Israel's reasons for the Nov. 13th raid on Jordan.

The Ambassador insisted it was essential that Jews abroad should know, that Israel's friends and enemies alike should know that the spirit in Israelis today is not that of the meek Jew accepting without complaint the harshest treatment. The people today are imbued with the belief that if you're attacked you hit back – hard; after every raid on their land and people they demand government action.

Referring to the publicity the retaliatory strike of November produced, Mr. Avner remarked that it had been considerably exaggerated. The raid was carried out – after warnings – in full daylight to obviate civilian casualties so much as possible. The whole purpose was to discourage the villagers from aiding the terrorists. While regretting the casualties, Israel, like most nations, will protect her sovereignty and citizens as best she can.

A similar statement by Ambassador Avner was made last week in Toronto at the Zionist Federation meeting.

To the best of his knowledge, the Ambassador added, there had been no further raids since November 13th.

His Excellency was introduced by Dr. Nathan Schecter and thanked by Mr. Jules Loeb.

WILL ADDRESS ZIONISTS – Moshe Pearlman, Director of Information Services and Advisor to the Prime Minister of Israel on Public Affairs, who will be the guest speaker of the Zionist Organization of Canada, Central Division, at a special program meeting on Wednesday, February 1st, 8:30 p.m., in the Jerusalem Hall, Toronto Zionist Centre.

Mr. Pearlman, author of several best sellers, will speak on: The Crisis in Israel-Diaspora Relationship.

WILL ATTEND EXECUTIVE COMMITTEE MEET – Mrs. J.Y. Stotland of Montreal, first national vice president, Women's Canadian ORT, will attend the executive committee meeting of World ORT Union at the Centre International in Geneva, Switzerland, on Sunday and Monday, January 29th and 30th. Mrs. Stotland also serves as chairman, Women's Division, Montreal State of Israel Bonds.

Present at all sessions, she will report on 1966 ORT activities on the Canadian scene. On her return, she will relay the program of Rehabilitation through Training carried out by World ORT Union.

Toronto Synagogue news

SHABBAT SEMINAR

* Adath Israel Youth Council held a Shabbat Seminar at the synagogue on January 14th. Michael Silverberg of London, England, was guest cantor. Mark Libman and Sheila Bellack led a discussion on: 613 Avenues to Holiness. A hot luncheon was served.
* The Seniors' Club held a meeting on Tuesday afternoon, January 17th.
* In the series, Great Jewish Texts, Rabbi Erwin Schild discussed: Sodom and Gemorah. The meeting took place at an adult education session on Thursday evening, January 19th.
* Adath Israel Brotherhood had Will Cooper as guest comedian at a breakfast meeting last Sunday morning.
* Cantor Eliezer Kirshblum of New York was guest cantor last Saturday.

GUEST SPEAKER

Rabbi M.J. Burak of Beth Jacob Synagogue will be guest speaker at the Brotherhood breakfast club meeting coming Sunday morning at Shaarei Shomayim Synagogue.

INSTALLATION

At a special service tonight at Holy Blossom, the newly elected officers and board of trustees will be installed. Cantor Jacob Barkin and choir under the direction of Ben Steinberg will continue the B'Shalach Torah reading.

Newly elected wardens Morris Cooper and Perce Cohen will receive special scrolls.

MEETING

* B'nai Israel Beth David Brotherhood held a breakfast meeting last Sunday morning, chaired by Sam Bloom, brotherhood president. Harold Colt introduced the guest speaker.
* Coming Sunday evening, January 29th, the Young Married Couples Club will meet. Guest speaker will be Bryan Fines, industrial psychologist.
* Annual parent-teacher meeting will be held on Monday, January 30th, 8:30 p.m. Rabbi Benjamin Friedberg, spiritual leader of Agudath Israel Congregation, Ottawa, will be guest speaker. Bernard Rubin, chairman of the school board, will conduct the meeting.

WILL MAKE ADDRESS

David Taube, principal, Talmud Torah, Associated Hebrew Schools, will speak in Hebrew on: Reflections on a Visit to Russia and Israel. The lecture is sponsored by Keren Hatarbut, at the Zionist Center, Sunday, January 29th, 8:30 p.m.

SPECIAL MEET

Shaarei Tefillah Congregation will hold a special meeting for the purpose of discussing how to rescue Soviet Jewry, Sunday morning, 10:30 a.m., February 5th. Rabbi B. Rosensweig will be guest speaker. Discussion will follow.

On the committee of this project are Benjamin Laker, Q.C., Dr. Morris B. Weinberg, Sidney Schrott, Jack Stolero, N. Nussbaum. Youth committee consists of Michael Geller and Joseph Wohlgelernter.

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UP AND DOWN, UP AND DOWN, UP. . .

Wronkow, Aufbau

New Initiative

JEWS IN FRENCH CANADA

A new French-born and French-educated Orthodox rabbi is now the talk of the town in the Canadian French community. He is Dr. David Feuerwerker, formerly chief rabbi of Lyons and a fighter in the French Resistance against the Nazis.

Dr. Feuerwerker's contention: there are between fifteen and twenty thousand French-speaking Jews in Montreal; do they not have the right to integral Jewish education while, at the same time, conserving their children's attachment to French language and French culture?

Between teaching in Montreal's French university and catering to his flock, this cause is exactly what the Rabbi proposes to defend. He believes profoundly in Torah Judaism; simultaneously he is dedicated deeply to the French expression of culture.

Recently he called the attention of the Quebec Provincial government to an issue which we in the Canadian Jewish News have been propagating for years: the establishment of Jewish day schools, French in language of instruction and Hebrew in spirit.

Some such schools already are functioning, thanks to Lubavitch and other Orthodox circles in Montreal. These schools are of extreme importance since assimilation is ravaging the French speaking Jewish community in Quebec.

Thus it is remarkable to note that it is the traditional Jew, the Torah Jew, who has responded to the call of the times, who has begun to adapt himself to the French reality.

Politics In Israel

by Mark Segal

DID BEGIN REJECT UNITY?

Jerusalem - Post Political Reporter Mark Segal reports on the growing opposition in Herut to the party's leadership. He says that Mr. Begin missed a major chance of reassuming the leadership of a united party when he addressed the convention of the Herut Histadrut faction in Tel Aviv last week.

Tel Aviv - Mr. Begin has done it again, but this week it did not work so well. He came to the convention of the Herut Histadrut faction and was in effect rejected by more than 40 per cent of the delegates. In effect he made the same gesture of resigning from the Herut Party Chairmanship that plunged the Eighth Herut National Convention into such a turmoil last year. Then as now Mr. Begin treated the existence of an opposition to himself and his veteran comrades in the Herut leadership as lesemajeste.

Mr. Begin's performance in Belt Liessin this week was indeed a surprising experience. To hear a man who seeks to lead the nation fume on for half-an-hour -- almost in tears at times -- about a letter in "Ha'aretz" last July criticizing him indicated that he had lost his grip. He also failed to arouse the enthusiasm which marked his appearances before Herut audiences in the past. Mr. Begin missed a major opportunity to reassume the leadership of a united party: instead, he appeared as the head of one of the two factions in Herut.

It has been evident for some time now that Mr. Begin is intent on splitting his own party, as well as Gahal, because they do not do his bidding blindly. Mr. Shmuel Tamir's call for peace made a deep impression on the Herut labour leaders, many of whom were roundly disappointed by the refusal of both Mr. Begin and Histadrut faction chairman Arye Ben-Eliezer to accept the outstretched hand. The role of Dr. Yohanan Bader in propelling events towards a split in Herut and the break-up of Gahal has been considerable.

The most significant aspect of the vote, with over 40 per cent going to opposition candidate Avraham Tayar against Mr. Ben-Eliezer -- who was re-elected as chairman -- was that the opposition had succeeded in mobilising such a proportion of votes in what was considered to be a stronghold of Mr. Begin's and Mr. Ben-Eliezer's.

Notwithstanding pleas from various sides and the resignation of Mr. Kremerman, M.K. -- publisher of "Hayom", from the Herut Executive -- Mr. Begin and Dr. Bader are intent on pressing ahead with the internal party court cases, not only against Mr. Tamir, but against Mr. Tayar and other opposition leaders. They hope this way to push them out of the party. The opposition strategy of drawing out the trials by legalistic quibbling has been partly successful insofar as they have been so drawn out that interest has been dissipated.

The fact that Mr. Tamir and Mr. Tayar were able to get 40 per cent of the votes at the Herut Histadrut faction convention, plus their strong standing in the Herut-affiliated National Federation of Labour -- headed by opposition-group leader Eliezer Shostak -- has strengthened their position in the party. From now on it will be clear that the opposition in Herut represents not only the N.F.L., the youth and students, but also 40 per cent of the Histadrut faction.

Meanwhile, the "unmaking" of the Herut Party seems to be proceeding apace with plans afoot to split the Netanya branch, which is controlled by the opposition as well as the youth and students group.

The Herut-Liberal Gahal bloc is also in danger. Statements made by Mr. Begin and Mr. Ben-Eliezer at this week's convention seemed aimed at breaking up Gahal altogether. It appears that Mr. Begin and Dr. Bader have decided that as they cannot obtain the blind loyalty of the Liberals, they would prefer to disband the electoral bloc. Mr. Begin, at the opening session of the Convention, urged "the liberation of our ancestral land" -- reviving the irredentist slogans of Herut which are unacceptable to most Liberals.

ELECTORAL REFORM

Mr. Begin's attack on electoral reform was also echoed by Mr. Ben-Eliezer: "We refuse to accept the Liberal Party's dictation on electoral change." Whether Mr. Ben-Eliezer wished by this to publicly recant previous statements of his in favour of electoral change is unclear. That his words would anger the Liberals, who only recently voted for electoral change, was quite aparent.

This trend has particularly upset Mr. Yosef Saphir, the Liberal leader, whose political fortunes are most deeply tied to the success of Gahal. He is already under attack from the burgeoning anti-Herut group in his party, led by Councillor Simha Erlich of Tel Aviv. Mr. Erlich has begun an anti-Gahal campaign through "Letters to the Editor" columns. He has already challenged Mr. Saphir to convene a Liberal Central Committee meeting to consider what to do about Gahal. The disenchantment of many Liberals with Herut has already put new heart into the Independent Liberals, who are enjoying their "I-told-you-so" stance.

Mr. Begin and Dr. Bader and their supporters have so far comforted themselves that Herut will not "split", and that "only a few voluble individuals will vanish from the scene", as one Herut leader put it to me this week. But that was before the vote at the Histadrut faction convention. There is no reason to believe that the veteran leadership will put a brake on the headlong dash towards a split. They have for too long been accustomed to following Mr. Begin blindly to consider things independently.

The likelihood does exist -- however far-fetched it may seem at the moment -- that Gahal will regroup itself -- with the Herut opposition, plus the plentiful resources of the N.F.L. and 40 per cent of the Histadrut faction forming an alliance with the Liberal Party. It seems that the Israeli political kaleidoscope has still not yet stopped spinning after being set in motion by Mr. Ben-Gurion's resignation from the premiership in 1963.

Continued on page 8

Pages From History

IBN EZRA

— by M. Sanders —

Introductions to many an imposing tome of Hebrew scholarship, issued by presses in all parts of the world, reveal the financial assistance freely given from earliest times by English Jews. The weighty volume of responsa by Rabbi Simeon ben Zemach Duran, printed in Amsterdam, 1738, a most magnificent production of Hebrew printing, and the famous commentary on the Jerusalem Talmud, printed in Amsterdam in 1754, are among works most generously subsidised by them.

It is, indeed, a revelation reading the private correspondence of Leopold Zunz, the father of the new Jewish learning, to see how much the publication of his great works owed to their generosity. It is remarkable that Zunz, living in the midst of the opulent community of Berlin, should have turned for financial assistance to far-off London.

It is evident that the commercial activities of English Jews did not dim their interest in the furtherance of Jewish scholarship. This has been a delectable facet of the make-up of Anglo-Jewry from earliest times.

The Jews of Angevin England were a segment of the cultured and learned community centred in Northern France. The twelfth century was the intellectual hey-day of the French communities. They had become the successors of the great Babylonian Academies, the powerhouse of Judaism for nearly 1,000 years.

The early records refer only to English Jewry's economic pursuits but its manifold intellectual activities have been gradually unveiled by patient scholars in recent times. Like its kinsmen of Northern France, it pursued all branches of Hebrew learning. Bible, Talmud, grammar and poetry. It attracted many scholars from the Continent. One of these was the famous Ibn Ezra.

Abraham ben Meir Ibn Ezra was born in 1092 in Toledo. This city, the pearl of Andalusia, had recently been reconquered from the Moslems by the Christians. The opulent city experienced the misery of a siege and was reduced to poverty and ruin. Ibn Ezra suffered penury and hardship throughout his life, but he was sustained by his learning and good humour.

There was no lack of teachers to instruct him in the golden age of Spanish Jewry. Among his contemporaries were R. Joseph Ibn Migash, the Talmudist, disciple of Alfasi, the poets, Judah Halevi, Moses Ibn Ezra and others. His teacher in mathematics reputedly was the astronomer and philosopher, Abraham bar Hiyya, and his teacher in Hebrew grammer, the Karaite Yefeth. Evidently, he was not averse to seeking instruction from sectarians. His fame spread and many sought his opinion on a variety of subjects. His circle of friends was wide.

He was already past middle age when an urge to travel overtook him. Wherever he went he found friends, patrons and pupils prepared to listen to his words of wisdom. His many works were compiled in many lands, including England. He wrote: "in every place where I stayed, I wrote books and discussed difficult problems".

After spending some time in France, basking in the company of the greatest Talmudic scholar of the time, Rabbenu Tam, in whom he found not only a Talmudist but, surprisingly, a poet and grammarian, he went over to England in the month of Tammuz, 1158.

His fame had evidently reached England. He found a patron in Rabbi Joseph ben Jacob, of Moreilles, in La Vendee. Some manuscript readings give the name as Maudville, a place name unknown to the reference books.

It would be pleasant to speculate that "Maudville" is the origin of "Maida Vale" and that Ibn Ezra resided in this London locality. The shadow of the penetrating and profound scholar seems somehow to hover over it. An eminent scholar residing in Maida Vale always maintained that Ibn Ezra lived on the very spot where his house stood. However, since Maida Vale is of much later origin, this is fanciful and wishful thinking.

Ibn Ezra compiled two works during his stay in England, the Yesod Mora Ve-Sod Torah and the Iggeret HaShabbat. They are probably the first works of Hebrew learning to be written in England by a Jew.

Joseph ben Jacob was evidently not only a patron but also a willing pupil of Ibn Ezra. In a postscript to the latter's commentary on the Twelve Prophets, written during his stay in France, a few months before he came to England, there is this statement: "I, Joseph son of Rabbi Jacob, copied it from the original autograph of the author and added some remarks which I heard him make when I was with him". Ibn Ezra refers to him as "the generous". It can be assumed that the time spent in London was taken up with instruction.

A postscript to the Yesod Mora VeSod Torah states: "I, Abraham, the Sephardi son of Meir called Ibn Ezra, commenced to write this book in London, in the island of Angleterre, in the month of Tammuz: and it was finished in the month of Av, after four weeks, in the year 4919 (1159)".

The work is a philosophical study of the Divine precepts and develops the theme that knowledge and love of God can be achieved only through thorough study of the cosmos.

Ibn Ezra relates how he came to write the Iggeret HaShabbat. "One Friday evening, the 14th of Tevet, 4919 (1159), when he happened to be in England in one of the cities of the island called 'the corner of the earth' (Angleterre) and forming part of the seventh zone, he had a dream, in which a letter from the Sabbath was brought to him".

This apparently contained a commentary by R. Samuel ben Meir (Rashbam) giving a heterodox interpretation of a verse in Genesis (1.5). It was to the effect that the night was counted with the preceding day, contrary to accepted Jewish tradition. Ibn Ezra, indignant, vowed in his dream to write on the subject immediately after the Sabbath. This he proceeded to do, and the result was a number of essays which he called "Iggeret HaShabbat" (the Sabbath letter).

He does not seem to have produced any further work in England. From notes by his friend, R. Joseph, it is evident, however, that he spent much of his time explaining his commentary to his pupil, week by week, on the statutory weekly sections of the Torah and the prophetic readings.

During his stay in England Ibn Ezra must have experienced one of the famous London fogs. In his commentary on the Book of Exodus he mentions that during his stay in "the land of the island" he saw a fog which must have been like the plague of darkness suffered by the Egyptians.

He returned to France. We find him in Narbonne, in several cities of Northern Italy and finally in Rome, where he died on Monday, the first day of Adar 1, 4927 (January 23, 1167) at the age of 75. His humour did not forsake him even on his death-bed. Applying to himself the words of scripture: "And Abram was seventy-five years when he departed from Haran", he interpreted this place name as meaning "from the troubles of his life". (Genesis 12,4).

Ibn Ezra's influence on biblical studies is perennial. No scholar of stature can afford to neglect him. The numerous-"super-commentaries" (that is, commentaries on his commentary), are evidence of his popularity. The biblical scholars of the reformation era struggled to elucidate his cryptic language. Many of his writings were translated into Latin.

Centuries were to pass before an Anglo-Jewish scholar renewed interest in Ibn Ezra's studies. It was only in the last quarter of the last century that the newly-established Society of Hebrew Literature undertook the publication of Ibn Ezra's commentary on the book of Isaiah, a work containing views on the dating of the two parts which were far ahead of his time. The editor and translator was Dr. Michael Friedlaender, principal of Jews' College. To this masterpiece of erudition, he added a translation of the text of Isaiah, amended according to Ibn Ezra's commentary.

To complete the work Friedlaender published a volume of studies on Ibn Ezra's life and writings. This work, although issued 90 years ago, is as yet unsurpassed in scholarship and is a veritable treasure house for students of Ibn Ezra's writings. He lays bare the enigma of the author.

Neither has English literature neglected him. Robert Browning, the poet-philosopher of English letters in his poem "Rabbi Ben Ezra", found in him a worldly Rabbi who declared:

But I need, now or then
Thee, God, who mouldest men;
And since, not even while the whirl was worst,
Did I - to the wheel of life
With shapes and colours rife,
Bound dizzily, - mistake my end, to slake Thy thirst.

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the lively arts

by D. Cohn

* Un Homme et Une Femme was awarded the Grand Prix at the recent Cannes Festival. Star Anouk Aimee, one of France's leading actresses, says she has "a strong Jewish background". She began her film career at the age of fifteen with a small part in La Maison Sous la Mer. In 1949 she appeared in an English film, The Golden Salamander, with Trevor Howard.

Her husband and co-star, Pierre Barouh, who was born in Paris of an immigrant Turkish-Jewish family, is a songwriter as well as an actor. At present he is recording an album of twelve of his own songs for which Francis Lai has composed the music, and also is collaborating with Lai on a musical comedy.

* The unrest in China may have one unforeseen result of Jewish and Yiddish interest: the shelving of a project to publish all of Sholem Aleichem's writing in Chinese translation.

Sholem Aleichem's chief translator in China, Mao Dun, who has been arrested because of his entanglement in Chinese politics, formerly was the regime's most representative intellectual and model "realist" prose writer.

He is a former minister of culture and a former chairman of the Chinese Writers' Association and its Academy of Art and Science. His work on Sholem Aleichem no doubt on Sholem Aleichem no doubt was a factor in his being branded a Western influenced decadent.

* In mentioning the names of countries which published Yiddish books in the last five years, the name of Poland which published 56 books was omitted. That of Argentina was given as having published 56 books; correct figure is 132.

* Only two of the eight Yiddish books promised for publication in the Soviet Union by the end of 1966 have appeared. The eight had been promised by Aron Vergelis, editor of Sovietish Heimland, in Moscow, during his visit to London last month.

The two books are: Peretz Markish's last novel, The Steps of Generation, com-

Continued on Page 8

RUMANIA

New York (JCNS) - The visit of Dr. Moses Rosen, the Chief Rabbi of Rumania, was not only important for the American Jewish community, but for all Americans to know that in Rumania there is religious freedom for the Jews.

This was stated last week by Mr. Arthur Goldberg, the United States Ambassador to the United Nations, at a dinner given in New York in the Chief Rabbi's honour by Mr. Georghi Diaconescu, the Rumanian Ambassador to the U.N.

Mr. Goldberg brought greetings from President Johnson in proposing the toast to Dr. Rosen at the dinner, which was strictly kosher and was attended by many Orthodox rabbis and Jewish community leaders.

Telling the guests that he spoke in the name of his Government, with the President's express approval, Mr. Goldberg also declared that it gave him great satisfaction to greet the Rumanian Government, through Dr. Rosen, for its human understanding of the Jewish Problem.

Mr. Goldberg praised Dr. Rosen's contribution to the favourable situation in Rumania.

Dr. Rosen left New York after an eight-week visit to the United States. He was calling at Caracas, Venezuela, and London, on his way home.

He told the JCNS correspondent that he was confident that he had helped to create a better understanding in America of the situation in his country and that of the Rumanian-Jewish community in particular.

opinions and letters

How Shall We Teach Hebrew?

London, (JCNS) - The courage shown by the London (England) Board of Jewish Religious Education in pressing forward with the introduction of the Israeli pronunciation is to be warmly commended. It is an encouraging indication that, despite clerical discouragement, attempts are still being made by the laity to increase the relevance of Judaism. The discussion over the change of pronunciation is important, not so much for the particular question involved, but as a pointer to religious attitudes generally.

When the State of Israel came into being, many - and not only Zionists - expected that the Hebrew accent current in that country would be universally accepted among Jewry. In their innocence they assumed that the injunction that "from Zion shall go forth the Law", which has formed the text of innumerable sermons, was to be taken seriously. What more natural than that Jews everywhere should pray in the accent of the reborn Jewish State? They were sadly mistaken.

The then British Chief Rabbi, Dr. Israel Brodie, while opposing the change-over "for the time being", did hold out the hope that once the majority were fluent in Israeli Hebrew it could then be introduced. Meanwhile, the children might be taught the two variants side by side. This is an educational absurdity which is bound to create confusion among the children who are thus made the shuttlecocks of controversy. In fact, experience in South Africa, as in those congregations in Britain that have taken the plunge, shows that after a very brief period of adaptation, the new accents fall easily from the worshippers' lips.

It is claimed that the objection to the change is based on halacha - the regulations of Jewish law. If this is so, it can only be said that convincing evidence has not so far been produced.

Not all matters which synagogues should insist on the right to decide for themselves matters which are social or political rather than the clearcut area of law. They should not lightly allow themselves to drift into the position, almost universal in Anglo-Jewish Orthodoxy today, that every decision, large or small, should be dependent on rabbinic authority. It cannot be emphasised too often that the rabbi is a teacher not a priest. The accepted authorities alone have the expertise to interpret the halacha, but many of the most important issues in Jewish life today are matters of policy and attitude not of law, and the educated laity ought not to abdicate their responsibility.

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Sermon of the week

CHALLENGE OF RELIGION

There are two views of religion. Some see it as a means of escape, a refuge in times of trouble, a support for infirmity. Others see it as a challenge.

The escapist view tends to dwell on the transient nature of man's earthly life, its brutishness and brevity. At every turn man is confronted by obstacles to his desires and ambitions, his hopes for a better life are constantly frustrated, his dreams are generally too far in advance of his actual capacity.

If this way of looking at life is adopted it is small wonder that relief is sought in the life of another, altogether richer, completely unassailable world, the world of the spirit. In prayer, where man reflects on God's perfection, all the imperfections, the inadequacies and injustices of the workaday world are forgotten. The beauty of holiness screens man from the ugliness outside.

There is sufficient power in this view of religion to make it exceedingly attractive for many souls. Moreover, it is right that we be reminded periodically of the existence of a higher world, but as a satisfactory philosophy of life this attitude fails on two counts.

First, it is psychologically unhealthy, because it encourages immaturity and arrests moral and spiritual growth. It hinders the development of its followers, allowing them — and indeed encouraging them — to remain at a childish level. When life becomes too difficult the child runs to the arms of its parents. The Freudian critique of religion is not entirely without its justification.

Secondly, the escapist approach is theologically unsound, because it tends to see God as at war with His creation. Once admit that faith is to be practised chiefly apart from man's daily and worldly concerns, and you banish God from His world into the corner of it that is the house of worship.

This is why the majority of the great Jewish teachers favoured a different approach to religion, seeing it mainly as a profound challenge to men and women who wish to accept this world with all its imperfections as the arena in which they can grow in maturity by fighting for the right.

Certainly, such was the faith of the prophets. Their experience of God, mysterious, intensely personal and the fruit of the deepest contemplation, expressed itself nonetheless in terms of concrete human values, the pursuit of justice and righteousness in human society as God's demands on mankind. Rabbinic teaching, aptly described as "Prophetism in action", follows the same tendency.

Perhaps the greatest challenge to religion in our day is that of the secular society in which man has "Come of age", learning to conduct his own affairs and stand on his own two feet. Religious people can react to the challenge by rejecting the secular world and seeking to fly for refuge to another more refined world. But if they do this they are not only fighting a losing battle but are surrendering the sublime conception of God as King of the Universe.

Far better that they should seek to live as citizens of the world as we know it, bringing the light of God's truth to shine on the whole of human existence. Man's newly found self-reliance should be recognized for what it is, God's precious gift to those He has created to work with Him, as the ancient Rabbis put it, as co-partners in the work of creation. To quote the Zohar, man was created to turn darkness into light, the bitter into the sweet.

Report From Israel

MILK AND HONEY TURNS SOUR

By Israel Neumann

Prominent among the topics worrying Israeli public opinion today--and, doubtless, also the Government--is the rate of emigration from Israel.

Though emigration itself is nothing new--there has always been a ten per cent or so "drop-out" rate among immigrants unable to settle down here--the unprecedented scope and character of the present departures is seen as posing a real threat to the country, both socially and economically.

For instance, a relatively large number of engineers is leaving because they cannot find suitable jobs at home and because the policy of economic slow-down has resulted in a serious recession.

SHOCKED

Canada and the United States are not the only countries to which "yordim" -- Hebrew for emigrants--go. A small number who "came in from the cold" before the State was established in 1948 are applying for visas to return to their countries of origin. Many Israelis are profoundly shocked that this should be so and consider that this is something the authorities should have prevented at almost any cost.

Among the bitter jokes now circulating about the situation, one of the most typical is that the new population target for 1970 fixed by the Government is one million Jews (there are over two million now).

No official statistics are available as to the rate of departure; even if, disregarding psychological considerations, the authorities were prepared to publish them. They would be incomplete, since many people disguise their emigration as a visit abroad, a limited stay for study and so on.

200,000 EMIGRATED

According to official figures, about a million Israelis left the country between May, 1948, and the end of last September, of whom 820,000 have returned. This means that some 200,000 people have emigrated in the past 18 years.

In a series of articles by Shabetai Tevet in the independent daily, "Haaretz", it is noted that the number of people failing to return from trips abroad has been increasing steadily since the beginning of the 'sixties. From a yearly average of 10,000 in the late 'fifties the figure rose to 37,000 in the first nine months of 1966.

The increased rate of emigration from Israel is also reflected in figures given by the immigration authorities of Canada and the United States. In 1965, 822 immigrants arrived in Canada from Israel; in the first nine months of 1966 the figure was 1,101.

United States figures reveal a similar situation. In the ten years up to June 30, 1966, 30,000 Israelis entered the United States as immigrants, and a further 10,000 changed their status from visitor to resident. The applications for citizenship of thousands more are being dealt with, and the application of the new more liberal immigration laws in the U.S.A. is expected to add impetus to the flow of Israelis to America.

There are reported to be 600 Israeli physicians in the U.S.A. at the moment, 500 of them in jobs. This means that out of every ten Israeli physicians, one is in America. Almost half--44 per cent--of all heads of families leaving Israel for America

Continued on Page 8

HELPED PLAN INTERNATIONAL BOND CAMPAIGN – From left to right: Irving Sussman, Associate Chairman Women's Division, D. Lou Harris, National Campaign Chairman for Canada, Mrs. Betty Zweig, Vice President, National Women's Division, who recently attended the National Planning Conference of the Israel Bond Organization in New York.

AT NEW YORK CONFERENCE – From left to right: Harry Frank, Chairman of Organizations, Mrs. Harry Frank, D. Lou Harris, National Campaign Chairman for Canada, who recently attended the National Planning Conference of the Israel Bond Organization in New York.

DEMANDS FOR U.S. VISAS HERE HEAVY

The number of visitors receiving visas for the United States in Toronto during 1966 showed an increase of twenty-five percent over 1965, according to the United States Consulate General in Toronto.

During 1967 it is expected that the number of visitors wishing to obtain visas will increase by another twenty-five percent or more over the 1966 figure. This is particularly so in view of Centennial year activity and tourism from Europe to Canada created by Expo 67.

Heavy demands upon visitor visa facilities of the Consulate General during the period from April through August has caused many visitors who wish to obtain visas an unfortunate delay, sometimes of several hours. In order to avoid inconvenience and crowded waiting rooms, it is suggested that persons visiting in Canada who require visitor visas go to the United States and obtain them from a U.S. Consular office in their country of residence before coming to Canada.

However, if they already are in Canada and need U.S. visitor visas, it would be convenient to obtain them during the winter months when there is less demand upon the visa facilities of the Consulate General. A call should be made in person at the U.S. Consulate General with a valid passport, one passport-sized photograph and evidence of sufficient funds for their visit in the United States.

Landed immigrants in Canada for six months or longer who are gainfully employed in Canada may wish to obtain visas through mail. This requires about seven days and can be accomplished by requesting a visitor visa application by phone or letter from the Consulate General, 360 University Ave.

For further information: Nicholas Volk, Jr., 366-3553.

SOVIET DAMPER

London, (JCNS) - Hopes raised by the Soviet Premier Kosygin in Paris last month of a new approach to the question of Jewish emigration were damped by "Izvestia" when the Soviet newspaper published allegations that Israeli agents disguised as tourists were seeking to influence Jews to leave for the "Zionist paradise."

"Izvestia" alleged that named Israeli visitors, including former Soviet citizens, had been used for espionage purposes and to persuade Soviet Jews to emigrate, but said these attempts had failed "because Soviet people know the true worth of persuasion of Zionist emissaries."

Observers of the Soviet scene point out that the calculated effect of this report will be to dissuade Jews from seeking permission to emigrate - which a large number have been doing in the wake of Mr. Kosygin's statement - for fear that they be accused of unpatriotic and anti-State activities.

Canadians, Americans Unite

TO SELL $115 MILLION BONDS FOR ISRAEL

New York - The largest campaign for economic aid to Israel was voted here last week, as more than 350 Jewish leaders from the United States and Canada adopted a record goal of $115 million for the 1967 campaign for the sale of Israel Bonds.

The three-day National Planning Conference of the Israel Bond Organization, meeting at the Walforf Astoria Hotel, took this action after Finance Minister of Israel, Pinchas Sapir, who came to the United States to emphasize his country's reliance on Israel Bonds to meet its development needs, urged greater effort to meet a 29% increase in Israel's Development Budget for the coming year. The $115 million target represents a corresponding increase over the $91 million which was sold during the worldwide campaign for Israel Bonds last year.

Mr. D. Lou Harris, National Campaign chairman, declared that the Israel Bond campaign would play a role of major importance in speeding Israel's economic recovery. Mr. Harris announced that Canadian Jewry had invested $5,700,950 in Israel Bonds in 1966 compared with $5,460,750 in 1965.

Mr. Harris announced that former Prime Minister David Ben-Gurion, who is scheduled to visit the United States early in March, will launch the 1967 Israel Bond campaign at an International Inaugural Conference in Miami during the period from March 2nd through March 4th.

The Israel Bond Inaugural Conference in Miami will be climaxed by a dinner of welcome and tribute to the elder statesman of Israel in celebration of his 80th birthday. Admission to the gala dinner will be based on the purchase of a minimum of $1,000 in Israel Bonds for 1967, according to Mr. Samuel Rothberg, who will serve as chairman of the tribute to Mr. Ben-Gurion and the Inaugural Conference.

Mr. Harry Frank of Toronto, chairman of Organizations of Israel Bonds, expressed confidence in Israel's economic future and indicated some of the major advances which Israel has recorded with the aid of Israel Bonds.

At the conclusion of the session, Mr. Harris outlined the terms of the Third Development Issue of Israel Bonds, which will be on sale throughout 1967. There are two types of Bonds, he said:

Fifteen-Year Coupon Bonds, paying 4% interest per year, which are available in denominations from $500 to $100,000;

Twelve-Year Savings Bonds, maturing at 160% of the issue amount, which are offered in denominations from $100 to $10,000.

Mr. Harris said that principal and interest on both types of Israel Bonds are payable in United States dollars.

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HERE ARE THE FACTS
ABOUT BENEFITS UNDER THE NEW
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TO THE
OLD AGE SECURITY PENSION

The new guaranteed income supplement is a monthly payment of $30 which will be added to the present $75 Old Age Security Pension if the pensioner has no other income.

However, if the pensioner has other income but it is less than $720 a year ($60 a month) the pensioner still qualifies for a supplement but on a reduced scale depending on his other income.

Every Old Age Security Pensioner is thus guaranteed a minimum income of $105 a month.

Married Pensioners:

If both husband and wife receive the Old Age Security Pension, and have no other income, both qualify for the $30 a month supplement, assuring them a minimum of $210 a month. If married pensioners have a combined income of less than $1440 a year, not including their Old Age Security pensions, each may qualify for a supplement at a reduced rate.

Application Forms:

An application form and a booklet containing details of the guaranteed income supplement will be mailed to all Old Age Security pensioners during February. They will be asked to read the booklet carefully and fill in the application form at once. Married pensioners are asked that each fill in an application form and mail the two in the same envelope. ***Income does not include war service pensions, gifts from relatives and money from a number of other sources. A list of items not considered as income is shown on the application form and in the information booklet.*** Pensioners may receive help in preparing applications by contacting the Old Age Security, Canada Pension Plan or Income Tax offices. Addresses are available in the booklet.

Payment Dates:

At least two months are required to deal with applications. Some pensioners will receive their supplementary payments combined with their Old Age Security pension cheques in March. Others will receive their combined payments in April. Pensioners entitled to a supplement as of January 1967 will have their payments back-dated to January.

ISSUED BY THE HON. ALLAN J. MacEACHEN, MINISTER,
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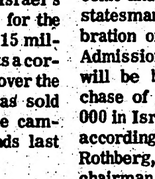

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toronto after dark

ON WAY FROM WORLD PREMIERE

Illya Darling, the new stage musical version of Never on Sunday, which will be seen at O'Keefe Center for three weeks beginning coming Tuesday, January 31st, had its world premiere in Philadelphia last week and drew enthusiastic reviews. It stars Melina Mercouri.

The musical is presented by Kermit Bloomgarden in association with United Artists; staged by Jules Dassin and co-starring Orson Bean.

Melina recreates her original role of the happy tart of Piraeus in the show. Her husband, Jules Dassin, repeats his directorial assignment even though this time he is not doubling in the role of Homer Thrace as he had in the film.

Manos Hadjidakis, who wrote the score for the musical, with lyrics by Joe Darion, is the Greek composer responsible for the Academy Award winning song, Never on Sunday.

THE OWL AND THE PUSSYCAT NOT WHAT WE THINK IT IS

The Owl and the Pussycat, opening Monday, February 6th, at the Royal Alex and starring Pat Suzuki, has nothing to do with the poem about "going to sea in a beautiful pea-green boat". It's about an 'owl' who is a bookish clerk who feels he is an accomplished writer and a 'pussycat' who is a worldly gal in an ancient profession. The bookworm using binoculars reports the pussycat's bedroom antics to the landlord, causing her eviction. She storms his apartment with murder in her heart. Then follows action - romantic.

SPAGHETTI HOUSE LIVELY

The informality of George's Spaghetti House provides the ideal setting for modern jazz with George's featuring some of the best artists in the field. Electric saxophones are used, introduced by Moe Koffman and his Quartet. Art Ayre is featured regularly and is very popular on the electric organ. Alf Coward appears each night at the piano for dinner patrons.

OFF-BROADWAY FILM

The film series at York University Theater will feature The Brig, production of an off-Broadway play, at Burton Auditorium, York Campus, Sunday evening, January 29th. Also shown will be a Laurel and Hardy short film, The Music Box.

VERSATILE CANTOR

Bela Herskovits, operatic tenor with a wide repertoire and cantor of Beth Sholom Synagogue, will be the featured artist at a concert presented by the Toronto Jewish Association of Hungarian Descent commemorating the tenth anniversary of the arrival of its largest number of newcomers from Hungary to Canada. The affair will take place on Sunday, February 19th, 4:30 p.m., at the Inn on the Park.

Bela Herskovits' career is spectacular. His voice has been called the most exciting since Caruso. He has sung twice at United States Presidential inaugurations - those of Eisenhower and Kennedy.

He will render operatic arias and Jewish folk songs in various languages as well as liturgical music.

Also appearing will be Ahuva Shai, young and talented vocalist, and Vladimir Heifetz, accompanist and composer of Jewish music.

PERFORMS IN BRECHT ON BRECHT

Pamela Fernie, who is performing presently in Brecht on Brecht at the Hydro, has wide experience in musical comedy and club dates mostly as a folk and concert singer. Born in Springside, Saskatchewan, she studied at Toronto's Ryerson Institute. She appeared in Riot '60 and '61. Recently she was featured in South Pacific at the O'Keefe Center. She also appeared in Pajama Game, Flower Drum Song, Pal Joey, Desert Song, Redhead, Carousel.

ROMANTIC COMEDY CAST – from left to right George Sperdakos, Graham McCannell and Hilary Vernon in a scene from Tchin-Tchin, an Aries Productions presentation at Toronto's Central Library Theater through February 4th.

THEATER IN TORONTO

Tchin-Tchin Real Cool

by Barbara J. Pearl

Sometimes a happily married woman wonders how she would react were her partner to stray. How one wife faced that problem can be seen at the Central Library Theater where the Aries Productions presentation of Tchin-Tchin is highly entertaining.

Sidney Michaels, in his adaptation of Francois Billetdoux's comedy, displays a riotous sense of humor, though with tongue in cheek.

Imagine a staid, inhibited Englishwoman, Pamela Pew-Pickett (Hilary Vernon) finding out that her husband, the Doctor, has strayed.

From that moment on, her mind works fantastically.

She meets the husband, Caesario Grimaldi (George Sperdakos), the other injured party, in a coffee house in Rockefeller Center to talk things over.

Now, when a bricklayer -- pardon me, a businessman in the construction industry -- meets an upperclass English housewife, what ensues is pure combustion.

Caesario blames himself for his wife's infidelity. For one thing, he always was eager to visit Italy while she yearned for Miami Beach.

Pamela, on the other hand, is at a loss. She considers herself the everloving wife; she doesn't understand -- when her love engulfs all humanity, when she loves to read, play the piano, see after her son, be active in organizations of a cultural kind -- how her husband can stray.

All told, this first meeting, with various deviations, leads up to an affair irresistible.

Meanwhile a plot within a plot develops. Pamela's 20-year-old son Robert--Bobby Baby--(Robert Marsh) moves out of their home. He too has a paramour. Also, for his own gains, he hopes that the two deserted spouses become lovers.

The entire situation unravels in knots of laughter.

Sonny's girlfriend? Frankly it would be unfair to reveal the surprise.

Hilary Vernon depicts Pamela in a stately, though at times earthy, fashion. George Sperdakos in his role is just plain funny--a little pathetic too. Robert Marsh as Bobby Baby portrays a son of our times--filial, naive and shrewd.

Theatrical Letter From Israel

CENSOR DEFEATED

by Talila Ben-Zaccai

Although legal in all the countries in which it operates, censorship manages to arouse public opinion against itself almost everywhere. In Israel, the film censors, the Film and Play Review Board operate under a law enacted in 1927, during the British Mandate. In 1948, when the State of Israel was established, the board came under the authority of the Ministry of the Interior.

A few weeks ago, the board annoyed the Israeli public by banning an Israeli film, and later had to climb down. The film itself was not of world-shaking importance, but the principle involved was.

When a group of people, no matter how upstanding and honest, constitute a committee which decides, on a show of hands, whether or not a film or play is to be presented in Israel, problems are likely to develop. And when such a committee has a free hand, it can easily make decisions which are widely considered to be mistaken.

This is especially true when the committee is composed not of artists but of civil servants, whose decisions in artistic matters are not always defensible.

The Film and Play Review Board roused the public's ire by banning "Motive for Murder", written by Joseph Cross and directed by Peter Freistadt. It is an unpretentious thriller, not unlike many important films shown on Israeli screens. Indeed the impression was gained that the board had been stricter than usual precisely because the film was Israeli-made. In the end, the board reversed its decision and approved the film for showing without any cuts.

Another matter which has aroused the Israeli public is the Supreme Court decision regarding "Silence Screams," by Yigal Lev (a reporter on "Maariv", Israel's independent evening paper). Sigmund Turkov's Zuta Theatre produced the piece, but the Government's legal adviser requested that it be banned until after the Malchi trial now before the courts. He claimed that the similarity of the plot and characters in the play to the current case was likely to influence public opinion and thus indirectly affect the proper conduct of the trial.

The court agreed and the Zuta Theatre accepted its verdict, but has been forced to shut down as its entire capital was invested in the play. This seems to be truly a case where everybody is right.

Another "Maariv" man, Joseph Lapid, who used to be the paper's correspondent in London, has also written a play, "Black Man's Burden." It is now being rehearsed by Shmuel Bunim at the Cameri Theatre, whose "The King and the Cobbler" will be shown in London this spring during the World Theatre season at the Aldwych.

"Black Man's Burden," a comedy, is Lapid's first play, and was written during his London tour of duty. It deals with Israeli-African relations but is also relevant to Israeli domestic problems.

Israel has produced quite a number of mines, perhaps because of the geographical limitations of Hebrew.

Hebrew-speaking actors are generally able to appear only in Israel, and even the unusual and lucky ones who work abroad (like Haim Topol, who was invited to star in "Fiddler on the Roof"), do so mostly in special "foreign" roles. Perhaps this is the reason why so many Israelis are drawn to the "speechless art."

Israeli mimes who have been successful both at home and abroad include Samy Molcho, Claude Kipnis, Juky Arkin and the most talented of all, Shai K. Ophir.

Ophir has been a member of the Chizbatron Troupe (the Army entertainment unit during Israel's War of Independence) and the Cameri Theatre, has appeared in

Continued on Page 8

IN SECOND CITY REVUE – Dick Schaal, who is featured in Second City Revue, opening at Toronto's Royal Alexandra Theater coming Monday, January 30th, for one week, through Saturday, February 4th. Others in the cast are Linda Lavin, Valerie Harper, David Steinberg, Omar Shaplin.

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toronto women's news

TEA

Sisterhood of B'nai Torah will tender its first annual tea coming Sunday afternoon, January 29th, at the House of Braemore. Proceeds will help the new orthodox synagogue. Mesdames A. Citron and M. Wenner are conveners.

MEETING

Mrs. Martin Chasson, president of B'nai Torah Sisterhood, presided at the monthly meeting in the home of Mrs. Al Engel. Tea and rummage sale were discussed. Mrs. Joseph Mammon and Mrs. Sidney Borovoy and their committee were thanked for arranging Hanuka parties for the adults and children.

Mrs. Sholom Gold discussed Tu B'Shvat. Rabbi A. Cohen, psychologist with the Toronto Board of Education, was guest speaker. He spoke about child behavior and some of the problems.

Next meeting will be held February 6th at the home of Mrs. Y. D'Ancona.

HELD MEET

Women's Auxiliary of Toronto's Ner Israel Yeshiva College was held recently at the Yeshiva. Mrs. Ely Harry Cooperman, president, welcomed the guests. Mrs. Jean Rotenberg was presented with a plaque honoring her for the establishment of the Rotenberg-Climans Scholarship.

Mrs. William Schwartz, Torah Fund chairman, reported on the annual luncheon. Mrs. Joseph Reichman reported on the tea which will be held in April. Mrs. David Drebin introduced and thanked A. Geduld, violinist, who was guest artist that evening.

Continued on Page 8

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HIGHLIGHTS OF TORONTO RECENT EITZ CHAIM DINNER

A Woman of Valor Honored - Samuel Wortsman (right), treasurer of Eitz Chaim Schools, presents a plaque to Mrs. S.G. Salsberg, president of Halboshath Arumim Society for 35 years, on the occasion of the 50th Anniversary of the founding of the society, in recognition for its dedicated efforts on behalf of the children of Eitz Chaim Schools.

Rabbi's Role Stressed - Plaque is being presented by Harry P. Botnick (right), co-president of Eitz Chaim Schools to Rabbi G. Felder, in recognition of his role in the Robinson Family bequest to charities, of which Eitz Chaim was a beneficiary.

Solicitors Thanked - Presentation made by Harry P. Botnick, co-president of Eitz Chaim Schools to Messrs. Manning, H. Roebuck Q.C., and Joseph Roebuck, Q.C., executors of the Robinson Estate, for their personal concern on behalf of charitable organizations among which Eitz Chaim was a beneficiary.

KEEP SMILING

A little bit of laughter from others:

ANNOYANCE A LA LOU ALEXANDER

A timid little employee approached his boss. "May I please, Sir", he asked, "take next Wednesday off? My wife and I are celebrating our silver anniversary."

The boss frowned. "Look here", he cracked, "do I have to put up with this every twenty-five years?"

ZSA ZSA GABOR'S FAVORITE

I once asked a famous Hungarian songwriter, "Do you believe in those fabulous lie-detecting machines?"

"Yes", he quickly answered. "I married one."

WHAT JACKIE KANNON LIKES

A middle-aged woman, a society dowager type, walked into a hatshop on Fifth Avenue. She pointed to a hat in the window. "That green hat with the feathers", she said, "would you be kind enough to take it out of the window for me?"

"Certainly, Madam", the salesman replied, "I'd be happy to."

"That's very good of you", said the woman walking towards the exit. "That awful thing bothers me every time I pass."

DAVE BARRY RELATES

In a London train compartment a gentleman removes a cigar from his pocket. "Excuse me, Madam", he says, addressing himself to a little old lady. "May I smoke a cigar?"

"Do exactly", says the lady, "as if you were at home."

"All right", sighs the gentleman, and sadly puts the cigar back into his breast pocket.

THAT TIME AGAIN

BY RUTHIE

This is exam time. And when I say, this is exam time, every mother under the sun knows just what that implies. No one can talk, not even whisper. If possible, walk on the ceiling. Having company is completely barred. And one law you must abide by: leave the telephone alone; tell your friends not to call you because it will be a waste — the line will be busy forever. The excuse?

"We're talking about the homework. You want I shouldn't pass?"

That phrase — I shouldn't pass — does it. You crawl back into the woodwork, hardly breathe and hope you'll survive that too.

* * * * *

You thank goodness for every day that goes by — you know you're coming nearer to normalcy.

You show a perverted brand of encouragement triggered by nerves:

"You better study and study good. Because if you get, God forbid, one low mark," menacingly, "you'll feel sorry."

You think that cowers them? If they're average, they come back with:

"Sure," sobbingly, "you'll say again you were a genius."

"Don't have so much khootzpa (nerve). How do you think I got through college? Twiddling my thumbs? If you studied all year round, you wouldn't have to cram now."

Mama isn't around to smile. She'd say how she went through the same thing with me and how, the last minute, I stayed up all night memorizing the book.

And I'll tell you, when it comes to some things, I honestly don't know how they do it. Sometimes I wonder if I'd be able to go through it a second time.

Like history, for instance. On top of learning everything from the Stone Age and back, can you imagine having the added trouble of remembering current names and dates?

Try to find the places and give the dates of battles during the Korean War. Am I glad I wasn't in school in the 'fifties!

And now! Outside of Vietnam, how many Chinese names would I be able to spell let alone remember?

And math. Simple arithmetic has become complicated. Just show them basic addition and they'll tell you you're all wrong, they do it differently. Every twenty years there's another method.

Tahka (really), thinking it over, you have to be a little lenient with them.

* * * * *

One test day is over. Your nakhesl (pride and joy) comes in, banging the door behind. Well, it was a trying day. You put on your cheerful front.

"Sweetie! How was it?"

"Eh!"

"Was it hard?"

Stoney silence.

Okay. So you don't insist. You go about as though nothing happened.

Three hours later: "It's not fair. If not for one, stupid question, I'd have a hundred. This way, I hope I pass."

It's coming. "Now, what!"

"Yeah, the other kids had that last year so they knew the answer. I came from another class and didn't learn it . . . "

Your pressure is slowly mounting. "Never mind the excuses. You didn't have to waste half-a-day listening to Beatle records.

"Just remember. Anything below a seventy-five average — and I'll blow my top."

"What," sniffle, "If I get a seventy?"

"Then I'll, I'll —," I grope for words, "I'll blow a fuse."

* * * * *

Frankly, as long as they pass and have their health, I'm happy. Who's expecting awards? Who needs honorable mention? I'm not spoiled for that.

So I tell myself, along with billions of other mothers, I know they try and, whatever their best, it's good enough for me; they pass anyway.

I wouldn't know what to do with a genius anyhow. I never had one.

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Toronto's Newest

SEPHARDI SYNAGOGUE

by a CJN reporter

An earnest, young Jew, groping for the inner meaning of our faith and attempting to relate it to the ever growing, material splendor of our synagogues (whose membership is effectively segregated by the scale of fees and whose spiritual leadership enjoys munificent emoluments), will find a living example of earlier first principles on a visit to the downtown area, at one time cradle of Toronto Jewry.

On Brunswick Avenue south of Bloor, the congregation Petach Tikvah Anshei Castilia is housed in the former synagogue of Shomrai Shabos.

Of the 200,000 Jews in the former free city of Tangiers, 150,000 emigrated.

The one-hundred-fifty families who found a home in Toronto were determined to maintain their heritage, their Jewish ways of life so strongly rooted when Jews fled the Inquisition in Spain in the fifteenth century.

Under the leadership of their president, Moses Benjergui, a committee was formed. With help from every family they raised funds to acquire and furnish their synagogue. New immigrants who without exception earn their livelihood in paid employment could not spare much after personal necessities were met. The dearth of money, however, was overcome by the willing contribution of time and labor. Frank Levy, elected rabbi, Moses Uziel, cantor, Jacob Melul, building administrator, and others serve on a voluntary basis.

Sabbath services are well attended and conducted according to orthodox Sephardic custom. Though members live close by, many from other parts of Metro come to worship.

At a social gathering recently, a happy throng provided color with a somewhat exotic touch. Sounds, Spanish and Sephardic, were unfamiliar. Many ladies wore typically North African dresses heavily embroidered in gold or silver. The men wore embroidered scullcaps. Food provided by the ladies was unusual; chants were unfamiliar to an Ashkenasi.

Appreciation was expressed to the JIAS and Jewish organizations for their assistance to new arrivals in both accommodation and work.

While it is difficult for most during a Canadian winter to forget the sunny climes of North Africa, yet they value the newly found freedom here and the opportunities the future offers their children.

This first Sephardic community of Toronto provides an example of dedication to Jewish values, a characteristic which has sustained our people in its wanderings throughout centuries.

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EGELNICK, NORMAN A. - On January 20th, late of 24 Wasdale Cres.

GOLDHAR, LOUIS - On January 18th, late of 643 Woburn Ave.

GOODMAN, BENJAMIN - On January 21st, late of 55 Ellerslie Ave.

GOODMAN, DAVID - On January 21st, late of Jewish Home for the Aged.

GORDON, MAURICE - On January 16th, late of 400 Glenayr Road.

KAY, JOHN - On January 22nd, late of 2601 Bathurst St.

LIPSON, HARRY - On January 19th, late of 2 Denmark Cres.

MARK, BARNABAS - On January 18th, late of 1850 Victoria Park Ave.

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POSTION OFFERED
Southern Ontario community requires teacher for afternoon congregational Hebrew school. Ability to read Torah would be preferred. Apply Box No. 3220 The Canadian Jewish News, 2828 Bathurst St., Suite 305, Toronto 19.

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HEBREW TEACHER AND TEACHER CANTOR required for Talmud Torah in a city near Toronto. In reply please state qualifications, age, and any other abilities which would be useful in a congregation. Write Box No. 3217, Canadian Jewish News, 2828 Bathurst St., Suite 305, Toronto 19, Ont.

PERSONAL
REFINED WOMAN would like to meet man, 45-50 years of age. Write Box No. 3221, The Canadian Jewish News, 2828 Bathurst St., Suite 305, Toronto.

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Milk & Honey

Continued from Page 7

are university graduates. Also, 30 per cent of those leaving to settle in the U.S.A. were born in Israel, a percentage much higher than ever before.

Many emigrants from Israel seem to be ashamed of the fact and either conceal their true intention from friends and neighbours--and even the authorities--or promise to return as soon as they have saved a certain sum.

Unemployed people form only a small minority of those leaving; the majority are people who cannot find suitable work in their professions or are eager to have a better life and are confident that they will achieve it overseas.

But while Israel still regards herself as a land of immigration, she is beginning to be considered by American statisticians as a country of emigration, like Italy, India and Iran.

lively arts

Continued from Page 4

pleted in 1948 shortly before his arrest; My Treasure, a posthumous collection of poems by Shmuel Halkin who died in 1961.

Thousands of copies from abroad have been ordered.

The Steps of Generation is an epic of Polish Jewish martyrdom, including the Warsaw Ghetto Uprising. It is edited from a hitherto unpublished manuscript and contains a foreward by Hersh Remenik, a literary critic, and a picture of Nathan Rappaport's sculpture of Warsaw Ghetto fighters, published for the first time in the Soviet Union in a Yiddish book.

My Treasure contains many unpublished works. A monograph on Halkin's work and life has been written by critic Israel Serebriany.

New editions in Yiddish of two collections of works of David Bergelson and I.L. Peretz also have been announced.

* The Bobo, comedy starring Peter Sellers, Britt Ekland and Rossano Brazzi, will complete filming in Rome this week. Elliott Kastner and Jerry Gershwin are the producers.

* Wait Until Dark now is before the cameras on location in Montreal. The Warner Bros. film stars Audrey Hepburn, Alan Arkin, Efrem Zimbalist Jr., Richard Crenna, Julie Herrod and model Samantha Jones. Mel Ferrer produces and Terence Young directs.

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Mystery of Von Thadden visit to New York

New York (JCNS) - Adolf von Thadden, the deputy chairman of West Germany's extreme Right-wing Democratic Party (NDP), is scheduled to come here on January 31 for a 24-hour visit.

He will be greeted by the icy back of embarrassed West German officialdom here and undoubtedly with heat by the New York Jewish community when the fact of his visit becomes generally known.

The word has gone out mysteriously that von Thadden is to have a press conference at the Overseas Press Club on February 1. A call to the press club reveals that there is nothing on their schedule for him on that day.

The JCNS correspondent here was informed by the club manager that he had received a letter from a Mr. "Ehm" several weeks ago, inquiring about the possibility of renting a room for von Thadden's press conference, and whether the Overseas Press Club itself would sponsor it.

"I replied that a conference could be held provided it fitted into our schedule, but under no circumstances would we sponsor it", the manager told the JCNS. "He asked how big a room would be required, how many chairs etc., but there has been no reply from Mr. 'Ehm' ".

The manager told the JCNS that he had had calls from all the newspapers and news services here about the press conference, including one from the managing editor of the "New York Times", Mr. Clifton Daniel. He told Mr. Daniel that reports from Bonn quoted von Thadden as saying that the "Times" was sponsoring the press conference but Mr. Daniel denied this vehemently. It was the first he had heard of it, he said.

Meanwhile, the German Information Office here reluctantly confirmed that von Thadden was coming and that a press conference was to be called but hastened to say that West Germany had nothing to do either with the visit nor the conference, and that no plans were being made concerning him.

Land Transfer

Continued from page 2

scarf, "kerchief," a symbolic barter) a Ketzatzah (literally, cutting off, severing family connections).

The Midrash (Ruth Rabbah) tells of the ceremony of Ketzatzah which attended the sale of a family estate or heirloom to an outsider. "When a man sold his paternal estate, his relatives brought casks filled with parched peas and nuts, and broke them in the presence of children. The children picked them up and said: 'This man has been cut off from his inheritance'. And when he bought it back, they did the same and called out, 'This man has returned to his inheritance'."

Now, one supposes, there is more gnashing of teeth than cracking of nuts when payment of death duties necessitates the sale of their father's estate by the children of the deceased.

Jeremiah's prophecy, at the time of the Babylonian siege of Jerusalem, that "fields and vineyards shall yet again be bought in this land" (32,15) by a people free from the yoke of foreign oppression, has since come true. But he could never have imagined that the buying and selling of land would be carried out through alien legal procedures, and somehow, I suspect, he would not have approved.

Interviews Children

Continued from Page 1

to me a little longer and more privately. The teacher has written to say that he had discussed our "experiment" with his colleagues several times, and they all felt that I should continue my visits in the future whenever I was available.

I draw no general conclusions from this individual experience. I feel, however, that any German teacher who is trying to do a good job, especially in regard to the teaching of history, and who asks for our support should get it if it can be done.

Since this article was written, the Jewish cemetery in the German town in question has been desecrated. One of the sixth-formers reported full details by telephone direct to London and helped the authorities in restoring the cemetery. He then wrote in a letter: "I do not know how an act such as this can be made good, if this should be possible at all. I only hope that the person responsible will be found and called to account, although this would not make us all guiltless. This incident shows again how acute the problems between Germans and Jews still are". A voluntary youth group was formed in the town which is to co-operate in the future in keeping the cemetery in good order.

How Shall

Continued from page 4

New institutional and organisational forms, meaningful to the present and future generations, are essential in the Jewish struggle for survival. It is against this wider background that the question of pronunciation assumes significance.

(From the editors: The Canadian Jewish News will welcome readers' opinion on the problem of Hebrew pronunciation in our Jewish schools.)

MECHANICAL KNOW-HOW.—Pete Aron (James Garner) tries the fit of a new Yamura racing car under the watchful eye of industrialist Izo Yamura (Toshiro Mifune) at the latter's English factory. The scene is from "Grand Prix", John Frankenheimer's spectacular film for MGM in Cinerama now playing at Toronto's Glendale Theater. The big international cast of the Douglas and Lewis Production in Super Panavision and Metrocolor also stars Eva Marie Saint, Yves Montand, Brian Bedford, Jessica Walter, Antonio Sabato and introduces songstress Francoise Hardy.

toronto women's news

Continued from Page 7

DIET LUNCH

Haifa Chapter, Mizrachi-Hapoel Hamizrachi, held a "diet luncheon" last Wednesday afternoon at the home of Mrs. G. Gasner.

PRESENTATION

Young Women's Auxiliary, Toronto Leukemia Fighters, will present Dolly Follies at Northview Heights Collegiate on the weekend of February 17th. It is a centennial project under the direction of Earle Parnes. Frank Rodwell is choreographer; costumes by John Burkholder.

Proceeds will aid leukemia research.

LECTURE

Adele Wiseman, lecturer and award winning novelist, will speak at Shaarei Shomayim Synagogue, Sunday, January 29th, 8:30 p.m. Topic: Responsibility Commitment and the Ethnic Writer --A Personal View.

BALL

Coronation Ball, sponsored by B'nai B'rith Young Adults, will be held tomorrow, 8:30 p.m., at Cambridge Motor Hotel. Highlight will be the crowning of Miss Young Adult chosen from among eight "sweethearts" each representing a BBYA chapter.

DANCE

Chapter Ruth, B'nai B'rith Young Adults, held a dance recently. The hootenanny and dance will take place in February.

CENSOR DEFEATED

Continued from Page 6

night clubs and has starred in musical comedies.

He studied mime with Marcel Marceau and was a member of his company for a time. But Ophir's personality differs greatly from Marceau's - he is more impulsive and dynamic. Where his teacher is precise, he is an improviser. Ophir's great quality is comic, while Marceau's is lyric, so it was natural for Ophir to go his own way.

He is blessed with an extraordinary eye for human behaviour, and has created a whole series of characters, all perfectly visualised and executed.

But even Shai K. Ophir's closest friends and admirers were astounded by his newest piece, "Marionettes," which took hundreds of hours to prepare. Without exception, Ophir's audiences have acknowledged the perfect artistry and artistic perfection of his latest tour de force.

Foreign and Israeli impresarios alike share the opinion of Ophir's audiences. When the popular French singer, Adamo, was due to visit

Now he is back in the city where he learned his art, at one of the leading Paris halls, Olympia.

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We didn't let you know that Mrs. Feffer moved from Pitt Avenue to Ritz Boulevard. Nor did we print that Mrs. Saltz is vacationing in Jamaica

● In these historic days, The Canadian Jewish News will continue to report facts and analyze the march of events so that you may read what is important and relevant to your own life and the future of your children.

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